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CHINESE REPOSITORY.

VOL. II.

FROM MAY 1833 TO APRIL 1834.

CANTON:

PRINTED FOR THE PROPRIETORS.

.....
1834,

COLLECTED

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ERRATA.

On page 183, for *Mrs.* read *Messrs.*; and on page 185, for *Georgians* read *Cossacks*. On page 294, it is incorrectly stated that Spanish ships are excluded from this port; they are not excluded. A few other errors occur in the volume, but they need not be here specified.

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TABLE

On page 1-3, for West Coast Vessels; and on page 1-5 for West Coast Vessels (see note). On page 1-5, it is incorrectly stated that 200 ships are excluded from this report; they are not excluded. A few other errors occur in the volume but they need not be here specified.

THE
CHINESE REPOSITORY.

VOL. II.—MAY, 1833.—No. 1.

Introductory Remarks.

THE progress of the English language, and the extent to which it is spoken at the present time, are very remarkable. As a medium of communication, the Chinese is, doubtless, employed by a far greater number of individuals than any other living language on earth; but then, with a very few exceptions, it is confined to one half of one hemisphere, while the English is used round the whole globe, and almost from pole to pole. The prospect that the English language will be far more extensively used, was never fairer than at this hour. Look at British India. For a long time its progress there was very slow, and its effects were almost imperceptible; now its march is beginning to be rapid, and its influence is of the most interesting character. The first endeavors to communicate a knowledge of a foreign tongue to the natives of India, must necessarily have been attended with many hindrances and opposed by many obstacles; but a marked change has taken place, and instruction is given with almost as many advantages as in the most favored countries of Europe. The work gathers new interest as it proceeds; and if it is well conducted, its results, we believe, will far exceed the most sanguine expectations of its conductors

and supporters. By acquiring a knowledge of the English tongue, the native youth will be introduced into a new world. He will live and move in a new atmosphere. He will be acted upon by new influences. He will see and feel a thousand new relations. But for a time every thing with him will be unsettled—his future destiny will be at stake.

There is a tide in the affairs of men,
Which taken at the flood leads on to fortune;
Neglected, all is lost.

Europe, since the sun of the reformation arose, has been agitated and shaken to her very centre; a spirit of noble origin has gone abroad, and as it has gathered strength, it has elevated and blessed the nations. The freedom of thought was boldly asserted; and men began to feel that each had a right, and that each was bound, to think for himself. But not so in the East. The kingdoms and tribes of India, like the members of a once rich and prosperous family which have become dissipated and reduced, have been content to slumber. For centuries, the inhabitants of Hindostan were all wrapped in the thickest darkness; superstitious rites the most appalling and degrading pressed down the people with a mountain's weight; and in this condition, had no influence come in to relieve them, they must have continued as long as the generations of men endure. Armies could march through the land in every direction; they could conquer and subdue its inhabitants—could even change some of their external forms; but they could never effectually reach the more permanent and important features of intellectual, moral, and religious character. China has been conquered again and again, and changes of a certain character—as in costume and the like, have taken place; but the principal usages, manners, customs, laws, and religions of this nation remain unchanged. On these, military power acts in vain—or else only to degrade and to destroy. To correct, to improve, and to elevate the

intellectual and moral powers of this nation, another influence must be employed,—an influence which though silent in its operations like the light and heat of the sun, is equally powerful.

An influence of this description is felt in some parts of India, and the slumbering intellect of the inhabitants is beginning to show signs of life. A crisis has come. But if the present favorable opportunities of giving a right direction to the waking and expanding energies be neglected, they will surely take a wrong direction, and political, mental, and religious anarchy will be the inevitable consequence. The present condition of India is, therefore, justly viewed with deep interest and anxiety. But the inhabitants have been awakened out of their slumberings and brought to their present interesting attitude, not by the thunders of heavy artillery; *“but by the noiseless operation of wide and diffusive benevolence, on the part of strangers situated at a distance equal to half the globe’s circumference.”* Letters have been the means, or rather they have been made the channel, through which treasures richer than all the merchandise of India, have been conveyed to its inhabitants. A Roman emperor could march his armies through the British Isles; but it was left to other men in a far different capacity to lay the broad and deep foundations of that nation’s greatness. Again in their turn, British armies could march over the plains of Hindostan, but they could never turn the mind of a Hindoo from his vain and wicked superstitions to intellectual and moral improvement.

What *was* true of all India is now in its fullest extent true of China. This whole nation is in a profound sleep, and while she is dreaming of greatness and of glory, she is borne backward by a strong and rapid tide of influence; and if the nation be not speedily roused, who can tell where her retrogression will end? It is justly the glory of our

age, that in many parts of the world the condition of the human family is improving, and with a rapidity such as man has never before witnessed. Numerous examples to illustrate the truth of this position may be found in Europe and in North America, in some small districts of Africa, and of southern and western Asia. The means of these improvements may have been various; but of them all, the increase of knowledge is by far the most important. On the contrary, the gradual decline of this empire is owing, in no small degree, to its retrogression in knowledge. The Chinese have schools and high literary titles in great numbers, and there are many inducements to learn. Still, though many do learn, knowledge is not increased.

Is there now no remedy for this lapsed and lapsing condition? Are there no means of promoting among the Chinese such an increase of knowledge as shall turn the tide of influence? Must christian philanthropists sit down in despair and give up all for lost? Shall we see the Hindoo join in the rapid course of modern improvement, and at the same time regard the case of the Chinese as hopeless? And what more effectual way can be devised for benefitting the Chinese, than to learn as accurately as possible their true condition; to exhibit it to themselves; and then to put within their reach the means of improvement? And to accomplish all this, what better means can be employed than those which have proved to be so effectual and successful in other places?

In this work a beginning, and one worthy of notice, has been made. A knowledge of their language has been acquired by foreigners—in China, among the Chinese colonies, and in Europe. It is confidently believed that the language will never again be abandoned by foreigners, but that, on the contrary, the number of those who read and speak it will be greatly increased. This is desirable on many accounts. Such knowledge will give the

foreigner power and influence with the Chinese, and over them too—a power which will be both harmless and beneficial to all. It is of little use to come in contact with the Chinese unless we can communicate freely with them—interrogate them, and be interrogated; hear them argue for, and defend their high superiority; and in turn, let them hear the opposite statements. We entertain no mean opinion of the strength of the Chinese; yet we do not by any means regard them as invincible either by arms or arguments. They could never stand against the discipline of European forces—and we hope they will never be put in such a woful position; but if they can be brought into the open field of argument, we are, if possible, still more sure they must yield. It is impossible that forms, and usages, and claims founded in error and falsehood, can stand against the *force of truth*. By a free intercourse of thought, commercial and political, social and religious relations can, and sooner or later, certainly will, be improved. On this point we have not the shadow of a doubt: but the changes will be hastened, retarded, or stopped, as the friends of humanity show themselves bold, vigorous, and active, or the reverse.

Commercial relations with China—always important and interesting—are peculiarly so at the present time, because they are almost the only relations which exist between the Chinese and the nations of the West. These relations, however, are in several particulars exceedingly embarrassed, and mainly for want of a better understanding between the parties,—they are embarrassed to the injury of both the native and the foreigner, and to none probably more than to the government.—Of political foreign relations, with only one solitary exception, none exist. And though “all beneath the starry heavens are one family,” yet all social and friendly intercourse is disallowed. The foreigner is seldom permitted to enter under the roof of his

Chinese friend; and the native that allows it, acts contrary to the usages of the land, and, except he is in authority or has influence with those who rule, exposes himself to reproach and punishment. The merchant "if he pleases" may bring hither his specie and his merchandise, but not his family; "foreign ladies can by no means be allowed to come up to the provincial city." And thus that which God has joined together, man here puts asunder.—In religion, the foreigner is allowed to act according to the dictates of his own conscience; provided, nevertheless, that his conscience does not require him to obey the command of the Savior of the world, "*to teach all nations his gospel.*" What means may and ought to be employed to improve political and commercial relations with the Chinese, and to secure religious toleration, is an inquiry of great interest, upon which however we cannot now proceed to remark.

There ought, moreover, to be an interchange of knowledge. While we seek to obtain information concerning the laws, manners, customs, and resources of this people, it is in a high degree desirable that they should become acquainted with our language, laws, and various institutions. The English language in its remarkable progress, greatly predominates in the foreign community of this place; a knowledge of it is likely to increase among the native inhabitants. This we infer from what has already been done here and in other places.

There are now *five* English presses in China; two are in Macao, and three in Canton. Three of these presses are from England, and two are from America. The Honorable E. I. Company's press with a printer arrived in China in 1814. Morrison's Dictionary of the Chinese language, his Vocabulary of the Canton dialect, and his View of China; the translation of a novel by Mr. Thoms; and the Canton Miscellany, in a series of numbers published in 1831,—are the principal works which

have appeared from that press. A Chinese dictionary of the Fuhkeen dialect by Mr. Medhurst of Batavia, is now being printed. The next press arrived here in 1825; from which the first number of *the Canton Register* appeared in November, 1827. We have before us a complete series of this Paper up to the present time. In addition to a full register of the mercantile transactions of Canton, it contains a great variety of notices of the manners, customs, &c., of the Chinese and other eastern nations. Almost every page of the Register has been filled with original matter; and it is this which has given it particular value abroad, where it has done much to direct public attention to the Chinese. A third press arrived in 1831, and a second periodical, *the Chinese Courier*, appeared shortly after. The Courier has pursued a course different from that of its "contemporary." Its pages have been occupied partly with European intelligence, and partly with local news and notices of mechanical arts, manufactures, and such like, among the Chinese. The two other presses reached China during last year. All these presses are in operation, and are supported solely by foreigners.

Some attempts have been made to furnish native youth with instruction in the English language. An experiment of this kind, though on a very limited scale indeed, is now in progress. There is manifested in several instances a very strong desire to gain a knowledge of the language; and though many more difficulties are to be expected here than were found to exist in India, the result will be the same. As the Chinese come more and more in contact with those who speak the English language, their desire to learn it, and to gain a knowledge of European sciences, arts, and literature, will increase. Even now, were there no apprehensions that government would interfere, almost any number of scholars, it is believed, could be collected into schools, and trained in courses of study similar to

those which have been established in the seminaries for native youth at Calcutta, Bombay, Ceylon, and elsewhere in India.

We should rejoice to see literary and scientific journals spring up and flourish around us; and could such be translated and printed in Chinese and widely circulated, they would hardly fail to accomplish great good. But mere secular knowledge should never take precedence of that which concerns man's present spiritual condition and his eternal destiny. "*Knowledge is power*;" and unless it is pure and excellent, and is regulated and controlled by right principles, it will surely be directed to bad purposes. Man is a religious being; and everywhere as he progresses in knowledge, he assumes for himself some kind of religious character. But what system of religion, in its principles and effects, is comparable to christianity? The christian's *Code* is perfectly adapted to the wants and necessities of the human family, in every clime and in every variety of circumstances. Men cannot be politicians of unprejudiced and impartial views, and act wisely and justly in the discharge of all their duties, without adopting the *principles* of the Bible. "The book of Proverbs, and the sermon on the Mount, contain the elements of the best political economy which was ever devised. They inculcate what is of immeasurable importance in the intercourse of nations—enlargement of mind, and comprehensiveness of view, and clearness and power of conscience. These would settle questions of foreign intercourse, and domestic improvement, with far more certainty and safety, than the volumes of Adam Smith, or the statistics of Seybert and Pitkin."

Some of the states of antiquity were rich in knowledge, but beggarly in religion; and it was by the destructive influence of their religion that their knowledge and power were taken from them. Had their religion been pure, had it been the religion of the "teacher sent from God," it would have

preserved knowledge and given stability and security to the state. Here we must refer again to the British Isles. What it is which has given to that nation her high rank, and her commanding influence? It is her position? It is her numbers? Had she driven from her coast Augustine and his companions, and cherished and preserved the system of the *Druids*, as the Chinese have the doctrines of their *Sage*, never could she have gained in commerce, in arts, in sciences, and in literature, her present elevation. But it is not in all these that her great strength consists; that has its foundation, and its best security too, in her *religious principles*. Let her be deprived of them, and her commerce, her arts, her sciences, and her literature, will all wither and die. This same superiority of christian principles we see illustrated elsewhere, both in Europe and in America. The happiest portions of the globe are those in which christianity has gained the highest ascendancy. And it ever will be thus. Give the glorious revelation of our God complete dominion over the hearts and consciences of men, and all strifes and contentions and misrule, together with every species of oppression and wrong and outrage, will come to a perpetual end. The confused noise of the warrior will no more be heard; and garments will no more be rolled in blood; the groans of the prisoner will cease; the captive go free; and all nations come and bow down and worship before the Lord our Maker. Then shall

The dwellers in the vales and on the rocks
Shout to each other; and the mountain tops,
From distant mountains catch the flying joy;
Till, nation after nation taught the strain,
Earth rolls the rapturous hosanna round.

Come that blessed day. Let our eyes once behold the sight, and then give these worthless bodies to the worms.

REVIEW.

Ta-tsing leuh le; being the fundamental laws, and a selection from the supplementary statutes of the Penal-Code of China; originally printed and published in Peking, in various successive editions, under the sanction, and by the authority, of the several emperors of the Ta-tsing, or the present dynasty. Translated from the Chinese, and accompanied with an appendix, consisting of authentic documents, and a few occasional notes, illustrative of the subject of the work; by Sir GEORGE THOMAS STAUNTON, Bart. F. R. S. pp. 581. London: 1810.

THE reigning Mantchou-Chinese family is of very recent origin. One of its most illustrious chiefs, who gained his distinction by military achievements, took the title of emperor, and established himself at Moukden in 1616. In 1644, his grandson, a lad six years of age, was placed on the throne of China. Three years after this event, the original edition of the *penal laws of China* was published in the name of the young monarch, Shunche. It was prefaced by the following document, which we quote according to the translation of Sir George.

“When we contemplate the progressive establishment of our dominions in the East, by our royal ancestors and immediate predecessors, we observe that the simplicity of the people originally required but few laws; and that, with the exception of crimes of extraordinary enormity, no punishments were inflicted besides those of the whip and the bamboo. Since, however, the Divine Will has been graciously pleased to intrust us with the administration of the empire of China, a multitude of judicial proceedings in civil and criminal cases, arising out of the various dispositions and irregular passions of mankind

in a great and populous nation, have successively occupied our royal attention. Hence we have suffered much inconvenience, from the necessity we have been almost constantly under, of either aggravating or mitigating the erroneous sentences of the magistrates, who, previous to the re-establishment of a fixed *code of penal laws*, were not in possession of any secure foundation, upon which they could build a just and equitable decision.

"A numerous body of magistrates was, therefore, assembled at the capital, at our command, for the purpose of revising the penal code, formerly in force under the late dynasty of Ming, and of digesting the same into a new code, by the exclusion of such parts as were exceptionable, and the introduction of others, which were likely to contribute to the attainment of justice, and to the general perfection of the work. The result of their labors having been submitted to our examination, we maturely weighed and considered the various matters it contained, and then instructed a select number of our great officers of state, carefully to revise the whole, for the purpose of making such alterations and emendations as might still be found requisite.

"As soon as this object was accomplished, we issued our royal authority for the impression and publication of the work, under the title of "*Ta-tsing leuh tseih keae foo le*," or the general laws of the imperial dynasty of *Tsing*, collected and explained, and accompanied by supplementary clauses.

"Wherefore, officers and magistrates of the interior and exterior departments of our empire, be it your care diligently to observe the same, and to forbear in future to give any decision, or to pass any sentence, according to your private sentiments, or upon your unsupported authority. Thus shall the magistrates and people look up with awe and submission to the justice of these institutions, as they find themselves respectively concerned in them; the transgressor will not fail to suffer a strict expiation of his crimes, and will be the instrument of deterring others from similar misconduct; and, finally, the government and the people will be equally secured for endless generations in the enjoyment of the happy effects of the great and noble virtues of our illustrious progenitors."

The penal laws of the *Ta-tsing* dynasty, in coming down to the present time, have passed through a great number of editions; the latest which we have seen, and which is now before us, was published in the 10th year of *Taou-kwang* (1830), in 28 volumes, octavo. We may occasionally, as we pass on with the review, pause to compare the translation with the original; though our chief endeavor

will be to give, and as succinctly as possible, an outline of the whole work, with remarks, *pro re nata*, on those points which show in the clearest light the intentions and the opinions of the Chinese. —The body of the work is arranged under the following heads; (1.) general laws; (2.) civil laws; (3.) fiscal laws; (4.) ritual laws; (5.) military laws; (6.) criminal laws; and (7.) laws relative to public works.

I. GENERAL LAWS. This division commences with a description of the ordinary punishments. The lowest degree of punishment is a moderate correction, nominally from 10 to 50 blows, with the *lesser** bamboo, of which however, only from 4 to 20 are to be inflicted. The second degree is inflicted with the *larger* bamboo; and the number of blows is nominally from 60 to 100, of which only from 20 to 40 are to be inflicted. Temporary banishment, with the same number of blows as in the second, constitutes the third degree of punishment. Perpetual banishment with 100 blows is the fourth. And death, either by strangulation, or by decollation, is the fifth and last. "All criminals capitally convicted, except such atrocious offenders as are expressly directed to be executed without delay, are retained in prison for execution at a particular period in the autumn; the sentence passed upon each individual being first duly reported to, and ratified by, the emperor."—It is obvious to remark, here, that many of the laws and edicts of the Chinese, as well as many of their words and actions, seem designed to operate solely *in terrorem*; hence for 50 blows, 20 only are to be inflicted; for 90 blows, only 35 are to be inflicted; and so on.

The next section relates to offenses of a treasonable nature; they are ten in number: namely—

* This is required to be about five feet and a half 'long; its breadth at the extremity is to be about two inches; its thickness one and a quarter; and its weight about two pounds; the *greater* is to be of the same length, but a little broader and a little heavier.

'*Rebellion*, which is an attempt to violate the divine order of things on earth by resisting and conspiring against the emperor, and is, therefore, an unspeakable outrage, and a disturbance of the peace of the universe; *disloyalty*, which is evinced by an attempt to destroy the imperial temples, tombs, and palaces; *desertion*, a term which may be applied to the offense of undertaking to quit, or betray the interests of the empire; *parricide*, the murder of a father, uncle, aunt, grandfather, or grandmother—a crime of the deepest dye; *massacre*, which is held to be the murder of three or more persons in one family; *sacrilege*, which is committed by stealing from the temples any of the sacred articles consecrated to divine purposes, or by purloining any articles in the immediate use of the sovereign, or by counterfeiting the imperial seal, by administering to the sovereign improper medicines, or, in general, by the commission of any error or negligence by which the safety of his sacred person may be endangered; *impiety*, which is discoverable in every instance of disrespect or negligence towards those to whom we owe our being, and by whom we have been educated and protected; it is likewise committed by those who inform against, or insult such near relations while living, or who refuse to mourn for their loss, to show respect for their memory, when dead; *discord*, in families, which is the breach of the legal or natural ties which are founded on our connections by blood or marriage; *insubordination*, the rising against or murdering a magistrate; and *incest*, the co-habitation of persons related by any of the degrees within which marriage is prohibited.—These crimes being distinguished from others by their enormity, are always punished with the utmost rigor of the law; and when capital, are exempted from the benefit of general pardon.'

There are *eight privileged* classes; the *first*, includes the relations and connections of the emperor; the *second*, comprehends all those servants of the crown who are distinguished for their long and faithful service; the *third*, includes those who are illustrious for their actions; the *fourth* class comprehends those who are eminent for their wisdom and virtue; the *fifth* includes those who possess great abilities; the *sixth* includes those who, by day and by night, are zealously and assiduously engaged in the performance of their civil and military duties; the *seventh* consists of the nobility, which includes all persons of the first rank, and those of the second and third who are in any civil and military

command; the *eighth* includes the second and third generations of those who have been distinguished for their wisdom and eminent services.—Persons belonging to the privileged classes cannot be put on trial, except for offenses of a treasonable nature, without the express command of the emperor. This benefit extends to all the near relations of the privileged classes.

When an officer of government commits an offense, his superior shall report the case to the emperor, who must direct and sanction the trial. If the accused is convicted of any offense, which in ordinary cases is punishable by the infliction of corporal chastisement, he shall instead thereof be subject to fine or to degradation, or to both. But those persons who have official situations without possessing *rank*, shall not be exempt from corporal punishment.—It is remarked here by the translator, that “every officer of government, from the first to the ninth rank, must be previously qualified by a literary or military degree, according to the nature of his profession; but the clerks and other inferior attendants in the employ of government are not considered to have any *rank*, or to be permanently distinguished from the rest of the community.”

The Tartar subjects of the empire are chastised with the *whip* instead of the bamboo; and instead of banishment, they are “confined with the *cangue* [kea] or moveable pillory.” There are several considerations which are admitted in mitigation of punishment. When several persons are concerned in an affair, the accessaries are punished with less severity than the principal.

It frequently happens in China, at the accession of a new emperor, and also on the occurrence of certain anniversaries, that there are passed acts of *general pardon*. From the benefits of these acts all those persons shall be excluded, “who have been convicted of any of the ten treasonable offenses

before mentioned;" or of murder; embezzlement of government stores; robbery; house-breaking; grave-opening; bribery; forgery and fraud; adultery; kidnapping; swindling; and in general all cases where the laws have been transgressed by premeditation or design. On the other hand, pardon shall be extended to all who have offended inadvertently, or who are liable to punishment merely by implication, or who are chargeable with "public offenses,"—provided such offenses, either of commission or omission, took place within the limits of their own jurisdiction. There are "particular" acts of pardon; and indulgence is frequently granted to offenders "for the sake of their parents" who are sick, infirm, or aged above seventy years, and have no other child or grand-child above the age of sixteen to support them. There are some provisions made also for astronomers, artificers, musicians, and women, and for the aged, and young, and the infirm.

Persons who make a voluntary and full confession of their guilt, before it is otherwise discovered, and surrender themselves up to justice, are *pardoned*. When all the parties to an offense have escaped, if an individual among them surrenders voluntarily, and also delivers into custody one other more guilty than himself; or if, when the guilt is equal, the larger proportion of the party are delivered up by the smaller,—those who thus voluntarily surrender themselves shall be pardoned, except in cases of killing, of wounding, and of criminal intercourse between the sexes. But "remission of punishment, upon a timely and voluntary confession of guilt, shall not be allowed in those cases of injury to the person or property which cannot be repaired by restoration or compensation, or when the offense was known to the officers of justice while the offender was concealed, or in cases of clandestinely passing public barriers.—If the robber, thief, or swindler, repenting of his conduct restores the plunder to the persons from whom he

took it, or if the corrupt officer restores the amount of the bribe to the person from whom it was received, this restitution shall be deemed equal to a confession at the legal tribunal, and in the same degree entitle the offender to pardon."

Concerning the *forfeiture* of goods the law is, that "in any case of an illegal transfer of property, in which both parties are guilty, or when any person is convicted of possessing prohibited goods, such goods or property shall be forfeited to the state: but when any article of property has been obtained from an individual by violence, injustice, extortion, or false pretences, it shall be restored to the owner."

The following are the laws concerning offenses of members of public departments committed in their official capacity, and concerning errors and failures in public proceedings.

"In all cases of officers of government associated in one department or tribunal, and committing offenses against the laws as a public body, by false or erroneous decisions and investigations, the clerk of the department or tribunal shall be punished as the principal offender; the punishment of the several deputies, or executive officers, shall be less by one degree, that of the assessors less by another degree, and that of the presiding magistrate less by a third degree.....If an inferior tribunal reports its erroneous judgment to a superior, which superior, neglecting to examine and discover the error, confirms the same, the members of the superior tribunal shall be respectively liable to punishment less by two degrees than those of the inferior tribunal. On the other hand, when a superior tribunal communicates its erroneous judgment to an inferior tribunal, if the members of the latter neglect to examine the same, and having failed to discover the error, confirm it by their proceedings, they also shall be liable to punishment, though under a proportionate mitigation, in the case of each individual.—In all these cases, the scale of the punishment incurred shall commence with the clerks of the respective courts."

"Upon any error or failure in the public proceedings of an officer of government, if he discovers and corrects, or remedies the same, he shall be pardoned. Also in case of error or failure in the proceedings of a public office or tribunal, if any one member discovers so as to correct or remedy the same, all the members shall obtain pardon. An extraordinary delay in issuing public orders from any tribunal of justice or other

public department, renders all the members liable to punishment; but if any one of them voluntarily interposes, and prevents any further delay from taking place, all the magistrates or officers of that tribunal or department, shall be pardoned; but the clerk shall incur the full punishment except he had himself acknowledged the impropriety of delay which had taken place, and interposed to prevent its continuance; in which case his punishment shall be reduced two degrees."

"In translating the titles of the constituent officers of a Chinese tribunal or public board," Sir George remarks, that "it was impossible to find terms that were not in some point of view exceptionable, but those which have been chosen will show, that the arrangement is analogous to that adopted in such of our own colonial governments, as are administered by a president, members of council, secretaries, and clerks."

"*Offenses committed by foreigners*"—is the heading of a distinct section, which we quote entire. "In general, all foreigners who come to submit themselves to the government of the empire, shall, when guilty of offenses, be tried and sentenced according to the established laws. The particular decisions however of the tribunal *Le-fan-yun* [the foreign or colonial office,] shall be guided according to regulations framed for the government of the Mongol tribes."

"This section of the code," says the translator in a note, "has been expressly quoted by the provincial government of Canton, and applied to the case of foreigners residing there and at Macao for the purpose of trade. The laws of China have never, however, been attempted to be enforced against those foreigners, except with considerable allowances in their favor; although on the other hand, they are restricted and circumscribed in such a manner that a transgression on their part of any specific article of the laws, can scarcely occur, at least, not without, at the same time, implicating and involving in their guilt some of the natives,

c

who thus, in most cases, become the principal victims of offended justice.

“The situation of foreigners in China is certainly by no means so satisfactory on the whole as might be desired, or even as it may be reasonably expected to become in the progress of time. [Again, in another note.] It is one of the necessary, but embarrassing consequences of the footing upon which foreigners are at present received in China, that they can neither consider themselves as wholly subject to, or as wholly independent of, the laws of the country in which they live. When unfortunately involved in contentions with the government, there is a line, on one side of which submission is disgraceful, and on the other, resistance unjustifiable; but this line being uncertain and undefined, it is not surprising that a want of confidence should sometimes have led to a surrender of just and reasonable privileges; or that at other times, an excess of it should have brought the whole of this valuable trade, and of the property embarked in it, to the brink of destruction.”

The following paragraph points out the mode of procedure *when the laws appear contradictory*.

When the law in any particular case appears to differ from the general laws contained in this division of the code, the magistrate shall always decide according to the former, in preference to the latter. If an offense is committed under aggravated circumstances, of which the offender is ignorant at the time, he shall suffer no more than the punishment due in ordinary cases; as for example, ‘if a nephew, being educated at a distance from his uncle, and not knowing his person, strikes him, it shall be judged to be only an ordinary case of assault.’ On the other hand, if the offense is committed under palliating circumstances, the offender shall have the full advantage thereof; as for instance, ‘a father strikes a person whom he supposes to be a stranger, but who was in fact his son.’

When the sentence of the law is said to be *increased*, it is implied that the punishment shall be inflicted more severely,—a sentence of forty blows, becomes a sentence of fifty blows; when the sentence is *diminished*, the punishment is mitigated, fifty blows are reduced to forty; and so forth.

The following is the law concerning the *division of time*. “A day shall be considered to have elapsed when the hundred divisions are completed.” At present, the day is divided into *ninty-six* divisions. “A day’s labor shall, however, be computed only from the rising to the sitting of the sun. A legal year shall consist of 360 days complete; but a man’s age shall be computed according to the number of years of the cycle elapsed since his name and birth were recorded in the public register.”—Concerning this division of time the translator remarks, that the civil year in China ordinarily consists of no more than twelve lunations, but that an intercalary month is introduced as often as may be necessary to bring the commencement of every year to the second new moon after each preceding winter solstice. The most usual date employed by the Chinese, is the year of the reigning emperor, but they likewise compute by cycles [of sixty years,—each year of such a period being distinguished with a particular name, formed by a binary combination of ten initial, and twelve final, characters.

Here we conclude our extracts from the first division, or *preliminary regulations* of the penal code. We have passed over several whole sections; but have endeavored to bring into notice all the most important topics, and, as far as it could well be done, in the words of our elegant and learned translator.*

* To be continued.

Journal of a voyage along the coast of China from the province of Canton to Leaou-tung in Mantchou Tartary; 1832-33: by the Rev. CHARLES GUTZLAFF.

[The journal which we here introduce, and which we shall conclude in our next number, contains a sketch of the *third* voyage which has been made along the coast of China by Mr. G., during the last two years. He embarked for the *first*, on board a junk at Bankok June 3rd 1831, reached Mantchou Tartary in November, and returned to Macao Dec. 13th. On the *second*, he embarked Feb. 26th, visited several places in the provinces of Fuhkeen and Chekeang on his way up to Shantung, and from thence he passed to Corea, and returning by the Lewchew archipelago, reached Macao Sept. 4th 1832. For the *third*, he embarked on the 20th of last Oct.; and returned on the 29th ult. This last voyage, in regard to direct intercourse with the people and opportunity for observation, far exceeded either of the preceding; and the journal, though brief, affords abundant evidence that to the *people* of China, the "foreign barbarians" are no unwelcome visitors.—We ought to add, that this journal was written for publication in England, and that at our request, the writer was induced to let it appear in the pages of the Repository.]

AFTER much consultation with others, and a conflict in my own mind, I embarked in the *Sylph*, Capt. W., commander, and A. R., esquire, supercargo, Oct. 20th 1832. The *Sylph* was a fast sailing vessel, well manned and armed. She had to beat up against a strong north-east monsoon, and to encounter very boisterous weather before reaching her destination, Teen-tsin and Mantchou Tartary. From the moment we left Macao roads, we had to contest our whole course against wind and current. Furious gales, accompanied with rain and a tremendous sea, drove us several days along the coast, threatening destruction to our barque. But God who dwelleth on high did not forsake us; and, though often engulfed in the deep, his almighty hand upheld our sinking vessel. Only one Lascar was swept away; we heard his dying groan, but could lend no assistance. It was a dark, dismal night; we were thoroughly drenched with water; horror hovered around us. Many a wave swept over

our deck, but those which dashed against our poop were really terrible; three of them might have sunk us.

October 26th, we lay to under a double reefed sail, and then ran into Ke-seak (Ke-shih) bay, on the east coast of Canton province. The harbor is lined with rocks. The coast is bleak and studded with granite; the interior is very fertile. Many villages and cities are visible from this place. We were soon visited by the fishermen, a boisterous and rough sort of people. In exchange for their fish, we gave them rice, but they were never satisfied with the quantity. Perceiving however that the barter yielded them a great profit, they brought vegetables, and offered themselves as brokers. Although this was an imperial naval station, they were by no means frightened by the presence of his Majesty's officers. They received my books gladly, frequently repeating their thanks, and promising to circulate them far and wide amongst their friends. —In this voyage I was provided with a choice stock of books, three times the number which I had in the preceding voyages.

During the night the wind subsided, and for the first time we enjoyed repose. The next evening we visited Kap-che (Ka-tsze), a little to the east of Ke-seak. Here I was hailed by my friends, who called me their townsman, and expressed their delight in seeing me come back again. Books were in great demand, and the genuine joy in receiving them was visible in every countenance. I had been here a few months before, and travelled through many a village with the word of God in my hand. It had drawn the attention of many, and the interest now manifested, was truly encouraging.

The weather becoming gradually fair, though the wind was contrary, we were able by tacking to advance slowly. When we passed Namao (Nan-aou) in Fuhkeen, we saw occasionally large villages and cities along the coast, at which we could

only gaze, and were obliged to put into Lae-ao (Nae-aou) bay. This is in the northern part of Fuhkeen, lat. 26 degrees N.; and long. 120 degrees E.; a very excellent harbor, and almost land-locked. Anxious to proceed on our voyage we weighed anchor early next morning. The inhabitants in the neighborhood who had never seen a ship, came off in boats, but being rather distrustful they kept aloof. When I hailed them they approached nearer and nearer, but by the time they came along side, we had already got under way. Tendering a book to an intelligent looking man, he was at first surprised at the strange gift, but then turning to his countrymen he read it aloud. Their attention was instantly drawn towards him; other requests were made, and within a few minutes, the ship was surrounded by clamorous applicants. The Captain was beckoning them away, and loosened the painters, but they clung to our tackle and declared "we must have these good books and will not move without them." Such determination had the desired effect; I gave them freely what they so earnestly craved, and they went away exulting.

November 8th, we put into Pih-kwan, on the frontiers of Chekeang in lat. 27 degrees 11 min.; long. 120 degrees 22 minutes E. This harbor is spacious, and by changing the berth, affords shelter against all winds. Here we visited several junks which were on their way to Shang-hae. When books were offered to the crews, they refused to accept them, upon the plea of having nothing to give us as an equivalent; and upon hearing that they might receive them as a present, they made many bows and said that they took them upon credit.

Innumerable native craft are always seen plying about, as we approach the emporiums of Keangnan and Chekeang. These coasters seem to be an aquatic race, preferring the briny element to the comforts of the shore. Of all the Chinese fishermen, which is a very numerous class of people,

the natives of Fuhkeen are the most enterprising and daring. The greater part of the Chinese coast is visited by them; they brave all dangers for a scanty livelihood, and suffer the severest hardships to return to their families with five dollars after the toils of a whole year. Want and their lawless inclinations have frequently converted them into pirates; even at this moment they are the terror of the whole Chekeang coast.

We had now (Nov. 15th) reached Keang-nan; the winds were variable, and a month after our departure we saw the promontory of Shantung, and were beating towards Mantchiou Tartary. It was now a year since I had been there; we landed at Fung-ming, a place to the south of Kae-chow. Some Shantung emigrants, which here constitute the most numerous part of the population, were quietly walking along the shore, when they saw "these strangers" start up to-view. Instead of being startled they looked very gravely at us, and after having satisfied their curiosity in regard to our origin, they went on with their work. We had had a long conversation with the owner of a house, who had posted himself right in the way to prevent our entering his dwelling. I now thought it high time to make them a present of some books. When they found that I really intended to *give* these to them, they changed their tone, became friendly and hospitable. We entered their hovels of which the oven constituted the principal part, and, in fact, seems to be the drawing-room, bed, and kitchen. Pigs, asses, and goats lodged in an adjoining room very comfortably. Our host had provided a quantity of fuel from the stalks of the cotton plant, which grows here very abundantly. He had a very numerous and healthy family of children dancing with delight about the strangers. Every body was well dressed in seven-fold jackets and skins, and seemed also to be well fed; for the country abounds in all the necessaries of life, and has abundance of

produce for exportation. When we left the people, now grown more familiar with us, they pressed forward to receive the word of eternal life, and were by no means deficient in compliments and thanks for the precious gift.

A few hours afterwards we arrived in the bay of Tung-tsze-kow, in lat. 39 deg. 23 min. N., long. 121 deg. 7 min. E., where we found a large fleet of junks, bound to the southern provinces, but now lying at anchor. They were all loaded with Mantchou produce. The people on board seemed open-hearted, and answered our questions with great frankness. Their unanimous advice was, not to proceed farther to the north, because we should there meet with ice.—I can bear witness to their readiness to receive the tidings of salvation. Though their utter ignorance of christianity opposed a strong barrier to their understanding our brief conversations, yet the books will speak to them at leisure. They may be only partly perused, or even some of them may be thrown away; yet many a tract and Bible will find readers, and impart knowledge necessary to the salvation of the soul. Filled with these thoughts we visited the valleys and hills around the bay. Very few traces of idolatry were visible in their houses; we saw only one temple dedicated to the queen of heaven, with the trophies of her saving power hung up—some junks in miniature. A few blind men were the overseers. We found here a very intelligent people, who made rational inquiries of us, and who also read our books.—Nothing struck them so much as the construction of a watch. The fine calico of our shirts, and the broad cloth of our coats, also struck their fancy very much; but for their want of money they would have bought these at a high price.

The vallies along this coast present an alluvial soil. In no part of the world perhaps does the sea recede so rapidly and constantly as in Leaou-tung and Pih-chih-le. Every year adds to the land some

fertile acres, and makes the navigation more dangerous. We walked along an estuary which runs a considerable distance into the country. Large flocks of goats were browsing upon the remnants of grass which the retiring autumn had left. The people were much frightened when they saw us entering the villages; many of their houses were very bare and comfortless. I here learned to my great surprise, that the people had become apprehensive that we were about introducing Roman Catholicism. Though I explained to them the wide difference between our respective tenets, they shook their heads and began to disbelieve my statement. The people in the junks, however, were all attention, and gladly received the gospel.—We had from an eminence, a full view of the adjacent country. None of the existing charts gives a correct outline of the coast; the southwestern extremity does not run out into a promontory, but ends in a bluff headland, about a degree in breadth. Many islands are scattered along the coast, but the water is shallow, seldom exceeding ten fathoms.

On the 28th of Nov., we arrived in the roads of Kae-chow. Upon examination, we found it impracticable to anchor so close in shore as to protect us from the strong northerly gales; we therefore bore away for Kin-chow and the Great Wall. Whilst we were anticipating the pleasure we should experience in beholding this ancient structure, we ran upon a sand-bank, which was entirely unknown to all of us. The ship knocked very heavily upon a hard sand bottom, and our apprehension both of losing keel and rudder, and of springing a leak, were by no means groundless. Backing the sails and throwing part of the cargo overboard, proved ineffectual to set us off; the vessel settled in the sand, and remained immoveable. The next morning a fierce north wind blew from the ice-fields of Kamtschatka down the bay; the water decreased, the ship fell over on her beam-ends, and all our Lascars

were disabled by cold from doing any work. During these hours of peril, our almighty God consoled our hearts so that we were enabled to remain cheerful, and to hope and pray for the best.

After having failed in all our efforts to get her off, a party of volunteers was made up, and departed for Kae-chow to procure assistance from the mandarins. The land was more than 25 miles distant, the cold most intense, and we had thirteen helpless Lascars in the boat. Entirely covered with ice, we arrived at a head-land, and were received most humanely by some fisherman and a priest, but found no mercy before the mandarins. One of the Lascars was frozen to death, the others were on the verge of eternity. Never did I so well understand the 28th chapter of Acts; *we* also were received into cottages, and a fire was kindled to thaw our clothes.

Whilst we were on shore endeavoring to hire some lighters, the ship got off by the interposition of God, who had ordered the south wind to blow, thus driving up more water upon the bank. His name be praised to all eternity—for we were very near utter destruction. I had afterwards an interview with a Mantchou officer of high rank; even he, though a heathen, ascribed our escape to “supreme heaven.” When we returned to the ship, we again ran the risk of perishing with cold; for the north wind rose on a sudden, and the cold became so intense that every thing congealed.

Dec. 3rd, our ship was coated inside as well as outside with solid ice. After several hours of labor we succeeded in getting up the anchor, and took a speedy farewell of these dismal regions. At our re-entering Tung-tsze-kow bay, we saw a great number of junks at anchor. We were bailed by the kind natives, who procured for us provisions and fuel, which the mandarins had *promised*, but had never furnished. \ The absence of their rulers, rendered them more friendly; they did every thing

in their power to oblige, and showed themselves worthy of our trust.—There is here a great field for christian enterprise. The inhabitants show much sound understanding, and are free from that degrading superstition which reigns in southern Asia. Though every grove and high place was full of idols and images, and every eminence adorned with a temple, the people were not utterly enslaved by superstitions. In their habits and behavior, they appeared very much like our peasantry: some of their farms were in excellent order, and plenty reigns everywhere.—Kae-chow city, which we visited, is situated about 10 miles in the interior, surrounded by a high wall, and thickly inhabited; it is a place of extensive trade, but the houses are low and ill-built. The Chinese colonists, which are by far the most numerous part of the population, are very industrious; whilst the Tartars live at their ease, and enjoy the emoluments of government. I consider Mantchou Tartary as a very hopeful field for missionary enterprise, and humbly hope that it will soon attract the notice of some society.

Unable to remain any longer in these northern latitudes, we bore away for Shantung. However, as we there found the cold rigorous, we steered for Shang-hae in the southern part of Keangsoo province. Though keeping about 80 miles distant from the shore of Keangnan, we nearly ran upon a bank of the Yellow river. It is very apparent, that the immense sand-flats of Keangnan extend a great distance from the low coast; but this coast, as well as the greater part of Shantung and Pih-chih-le, is entirely unknown to any European navigator. We arrived (December 11th) near the entrance of the channel which leads between shoals and sand-flats to the Woo-sung river, on which Shang-hae is situated; here we were detained for three days by contrary winds. The air was darkened, and the storm raged throughout the dismal days and nights. The motion of the ship was

very great, the sea dashing violently against her weather-side.

When at last the thick clouds cleared away, and the sun shone out in his lustre, the sea still running very high, we perceived a junk in distress. She had lost both her masts and anchors, and was drifting like a log upon the wide ocean. Several Chinese vessels were in her neighborhood, but only one approached her, and after perceiving her helpless state, bore away with one of her crew. It was time now for us to retaliate in the christian way; for when we were in distress, no body came to save us, and we had now an excellent opportunity of executing Christ's commands in Math. v. 44. We manned a boat and ran along side, but were nearly swamped by the huge waves. The crew, twelve in number, stretched out their hands for assistance, and with piteous cries intimated their dangerous situation. The first thing which they handed to us, was an image of the queen of heaven, the patroness of Chinese navigators. At this extraordinary instance of heathenish delusion, I grew impatient, as we had not a moment to lose; I called to them, "let the idol perish, which can neither save itself nor you." We snatched up four men into the boat and returned towards the ship. The idol was drowned, but all the men were saved. As soon as they reached our ship, the captain of the junk fell on his knees before Mr. R. the supercargo. We directed him to adore the true God, and render him thanks for deliverance. When we had saved their clothing, and a small part of their cargo, the water had almost risen between decks, and we set fire to the vessel.

After many reverses, having entered the Woo-sung river, we drew up a memorial addressed to the principal magistrate of Shang-hae district, and delivered the Chinese, who were natives of Tsung-ming island, to his care. We had immediately an interview with admiral Kwang, the naval commander

of this station; he was very friendly, made numerous inquiries respecting Mr. L. the supercargo of the *Amherst*, and offered his services for our accommodation. During the time which we staid in the river, or lived at Shang-hae, I had frequent opportunities of visiting those places where I had been six months ago. The people appeared even more friendly than before. In the villages, they inquired whether I had brought new books with me, and were eager to obtain them. After distributing a few, the demand grew more urgent, so that I could scarcely show my face in any of the villages without being importuned by numerous crowds. Most joyfully did they receive the tidings of salvation, though still ignorant of the glad message, "to you is born a Savior."—As it is a custom with them to expose their dead near their houses, they are constantly reminded of their mortality.

The mandarins never directly interfered with my distributing books or conversing with the people. After having issued the severest edicts against having any commercial dealings, they gave us *full permission to do what we liked*. When they saw that their inflammatory placards had not the desired effect, they changed their tone, praised our conduct in rescuing twelve Chinese, but gave also their paternal advice to the people, to have nothing to do with the barbarians. Meanwhile an imperial edict had arrived, enjoining the officers to treat us with compassion, but not to supply us with *rice or water*. They acted up to the letter of these peremptory injunctions, but sent great quantities of live-stock, flour, &c., aboard, with the sole condition of not paying for them. As we were rather short of provisions, we accepted their stores.

This central part of China is very fertile, being a continuous plain of a black, loamy soil, well irrigated by numerous ditches and canals. The population is immense, and if we ought to judge from the numerous children which we saw, it is on the

increase. Shang-hae appears to be the greatest emporium of the empire. We found there more than a thousand junks moored opposite the city, and others were arriving whenever the weather permitted. We may call it the gate of central Asia, and especially of the central provinces of China. During the time we remained in the port, (from Dec. 25th 1832 till Jan. 5th 1833,) though it is situated in latitude 31 degrees north, the weather was rather severe, the thermometer seldom rising above 33.

Jan. 5th we sailed from this port, shaping our course for Cha-poo, a harbor on the north coast of Chekeang in lat. 30 deg. 37 min. Until you come to the high lands which form the harbor of this city, the whole coast from the Yellow river is very flat, and scarcely visible even with the ship close in to the land. The sea is everywhere receding from the land, so that the flats formed along the shore, which are dry at low water, constitute a barrier to the whole coast, and are gradually becoming arable soil. We tried to reach the shore a few miles north of Cha-poo, but even our jolly-boat got aground, and we must have waded more than a mile through the mud, before we could reach the shore. But from Cha-poo the country becomes hilly with undulating ridges, and continues so for a long distance, with little variation.

Cha-poo is the only place from whence the imperial monopoly with Japan is carried on. It has a tolerable harbor, with considerable overfalls. The rise and fall of the tide is very great, so much that the smaller junks are left high and dry at low water. Together with its suburbs, the town is perhaps five miles in circuit, built in a square, and intersected by numerous canals, which are connected with the Hang-chow river. Nothing can exceed the beautiful and picturesque appearance of the surrounding region. We may say that as far as the eye can range, all is one village interspersed

with towering pagodas, romantic mausoleums, and numerous temples. The adjacent country is called the Chinese Arcadia; and surely if any territory in China is entitled to this name, it is the tract around Hang-chow and Cha-poo. It seems that the natives also are sensible of their prerogative in inhabiting this romantic spot. They have tried to improve upon nature, and have embellished the scenery with canals, neat roads, plantations, and conspicuous buildings. We found nowhere so much openness and kindness as among them. Their intelligent inquiries respecting our country were endless, and they seemed never satiated with our company.

When we first landed, an armed force was drawn up along the shore. The soldiers had matchlocks and burning matches ready for a charge. A Tartar general had placed himself in a temple to superintend the operations. Being accustomed to the fire of Chinese batteries, which seldom do hurt, and knowing that their matchlocks cannot hit, we passed the line of their defence in peace. The soldiers retreated, and the crowds of people in the rear being very dense, a great part of the camp was overrun and pressed down by the people, so that the tents fell to the ground. After this outset, nothing disagreeable occurred; we were at full liberty to walk abroad and converse with the people, and were only occasionally troubled with the clamorous entreaties of some officers. But after an interview with a messenger from the Lieut. Governor at Hang-chow, (a very sensible, courteous officer,) and several other mandarins, we came to an understanding.

In one of our excursions I took a box of books with me. We had visited a temple upon a high hill which overlooks all this populous region. The temples might be called *elegant* by the Chinese, if the abominations of idolatry did not render such an epithet inapplicable. When I took the books out of the boat and handed a copy to a man of respect-

able appearance, he read aloud the title, and all at once the crowd rushed upon me, hundreds stretching out their hands to receive the same gift. Within a few minutes the store was exhausted, but the news spread with great rapidity. We saw the people sitting for six hours together on the brow of a hill opposite to which our vessel was lying at anchor. As soon as they saw us approaching near to the shore, they ran down the hill with great velocity, grasped the books from my hands, and sped towards their friends in the surrounding villages. If ever our christian books have been read with attention, it was here at this time. We took a wide range in the adjacent country, and were really astonished at the general knowledge which these silent preachers had spread.—Let us not boast of such an extraordinary instance of the diffusion of knowledge, nor deny to curiosity her full share in this stir; yet after all this, the gospel must be said to have flown here on eagles' wings. We leave the result to God, and wish to revisit those places, not to exult selfishly in the great changes which may have taken place, but to praise our Redeemer that he has given to these millions the means of knowing the way of eternal life.

MISCELLANIES.

REMARKS ON THE POPULATION OF CHINA.*—It appears that the existing population of China, as given in your paper by a comparative statement of authors who have written upon the subject, has excited much interest. To all who are only acquainted with one part of China, or who have obtained all their knowledge from report, the enormous number of 360 millions must appear far above the actual amount. Having visited only the maritime provinces of the empire, I am by no means competent to judge of the population in the inland provinces; nor did I ever take the trouble to compare the

* From a Correspondent.

statistical accounts of one district with the average population. Yet I have been every where struck with the dense adult population which I met, and with the amazing numbers of the rising generation. Every habitable spot is cultivated, and inhabited by the greatest numbers which by their utmost exertions can subsist upon it. View the bleak coast of Fuh-keen province; the barren rocks and the extensive sand flats are rendered arable by industry, and are thickly inhabited. The plains of Che-keang exhibit still greater multitudes in their innumerable hamlets. Keang-nan is crowded with villages and cities; hundreds of miles we saw nothing but hamlet joined to hamlet. Shantung province is inferior to both these, yet it has an immense population; and Pih-chih-le is a world in itself.

That China should furnish subsistence for a greater number of people than most of the countries of Europe on equal space, is not at all surprising, if we regard the provisions of the poorer classes, which are here a greater proportion than anywhere else in the world. These all live on a very sparing diet, not in quantity but in quality. It is only in times of general starvation, that we could expect the inhabitants of the poorest parts of Europe to live upon the common diet of the poor people here. We may safely assert that one European requires an amount of land to maintain him, sufficient for the maintenance of two Chinese.

In Europe we have gardens, immense forests, marshes, meadows, &c. We find nothing like these in any part of China, at least on a large scale. There may be wastes which are absolutely unproductive; but where are the meadows with their large herds of grazing cattle? Where shall we find the European gardens or orchards? There are indeed some, but they bear no proportion to the ground laid out for these purposes in Europe. Their forests are on the brow of hills, so that very little arable land is lost thereby; and their marshes, by immense labor have been converted into fertile rice-fields. The Chinese do not consume so much animal food as we do; hence the grain which with us is devoted to the support of cattle, here falls to the share of man. Add to this, the grossness of the Chinese stomach which refuses nothing; and consider also the large importation of provisions from southern Asia and Mantehou Tartary; and the question *how* these millions can subsist, will be solved.

In Europe we live not merely to drag out our terrestrial existence, but we live also for enjoyment, and the poorest classes often waste more than would maintain double their number. In China, the means of enjoyment are very limited. The common people bend their whole mind to get the indispensable necessities of their existence; they seldom go further. Though they are occasionally extravagant during the time of their festivities, they curtail their expenses immediately after they are

over. I have adduced these facts to show the *possibility* of the existence of such a population. I have added my own testimony as an eye-witness, and may add that I never saw a more populous country, nor ever beheld so numerous a progeny. But China is not only populous in itself, it has a superabundance to send to the adjoining countries. I do not here mention Corea as having relieved Chinese emigrants, but refer to Mantchou Tartary, Formosa, Siam, Cochinchina, and the Indian archipelago.

A century ago, Mantchou Tartary was a dreary waste, having been deserted by its original cultivators, for their more ambitious projects in China. At the present moment there are millions of Chinese from Shantung province, inhabiting this country. I have been in Ting-choo foo district, from whence the major part of these colonists went; but we found no apparent diminution in the population. Every year new emigrants depart and penetrate farther to the north, but their departure is scarcely perceptible in the numbers remaining.

During the time when the Dutch held a part of Formosa, some Chinese settlers came from Fuhkeen province; but since the Chinese have had possession of the island, their numbers have increased to several millions. These supplies are both from Fuhkeen province, and the eastern parts of Canton; and they are daily on the increase, so much as so to threaten the entire extinction of the aborigines.

When the Ming dynasty reigned, a few traders found their way to the southern parts of Asia. But after the accession of the Mantchou family to the throne, multitudes of men from Fuhkeen left their homes for the islands of the Indian archipelago, to escape the thralldom of these "barbarian rulers." When Yungching succeeded Kanghe, he not only connived at these emigrations but even encouraged them. With the extension of the trade to the countries south of China, emigration also increased. Many of the islands are thickly inhabited by the Chinese settlers, whose numbers are annually increased by new comers, whilst only a few return to their native land. I have been in those parts of the empire from whence these colonists come; but the emigration never thins the dense population, which might send forth tenfold the present number of colonists, without depriving the country of cultivators.

The most numerous part of the population in Siam is Chinese, far outnumbering the natives. Most of these emigrants come from the eastern part of Canton province; and notwithstanding this constant drain, the numbers are so immense that government is constantly harassed with providing them the means of subsistence. In Cochinchina, and Tungking, the Chinese colonists are numerous notwithstanding the great restrictions made to prevent any augmentation.—Were we well acquainted with the countries west of China, we might

perhaps find that the Chinese emigrants also throng towards those vassal states, wherever they are not directly prohibited from crossing the frontiers. The little which we have said, however, may be sufficient to show that the population of China is enormous and is on the increase. I think therefore that the census as given in the Ta-tsing hwy-teen, is rather below than above the actual number.

Whilst viewing these myriads, debased by gross idolatry, we cannot but deeply lament their condition. As long as the glorious gospel shall not penetrate these vast regions, they will stand like a blank, and dreary waste, before the eyes of the christian philanthropist. But as there has been a time of lamentation for many centuries, there will also be a period of rejoicing. For them also the Redeemer of the world, became man and suffered the most cruel death on the cross; the same blood which was shed for the European nations, and which has proved effectual to the salvation of millions, will likewise afford deliverance to the sons of China. These are no chimeras; we trust in the saving power of the exalted son of God; we believe his promises, and may perhaps in our own times see the approach of the glorious day.

The political economist may ask, What will become of China if her population continues to increase at the present rate? To this question, I can give no answer. We may look wishfully to the western shores of the American continent; there is still room for many millions of industrious colonists like the Chinese; but the system of national separation prevents one from indulging in such speculations.—Let christianity sway her sceptre over China, and all will be well.

VACCINATION.—The papers concerning the introduction of vaccination into this country, alluded to in a previous number, (see volume first, page 334,) came to hand early in this month. They were accompanied by a very polite and friendly letter, which however requires us to refrain from remarks which, we think, are due to the writer of these papers. We can, therefore, only tender to that venerable and worthy Gentleman, and we are happy to do it thus publicly, our hearty thanks, both on our own account and in behalf of the benefitted millions of this empire.—The first part of the papers consists of a Report which was written in 1816; the last part, contains a summary of three other Reports, which were made subsequently and at different times. The *tract* mentioned in the first Report, with one or two others written by natives on the same subject, we purpose to notice in a future number. During the present season, and partly perhaps in consequence of

the unusual prevalence of the small-pox, the practice has been very extensive in Canton;—a little grand-son of his excellency Governor *Loo* is among the subjects vaccinated. Without further remark for the present we here subjoin the papers entire.

Report submitted to the Board of the National Vaccine Establishment, respecting the introduction of the practice of vaccine inoculation into China, A. D. 1805; its progress since that period, and its actual state. Dated Canton, February 18th 1816.

It having devolved upon me to conduct or superintend the introduction and practice of vaccine inoculation in this part of the world, during the last eleven years, I beg leave to submit to the Board of the National Vaccine Establishment, the following Report of its commencement, progress, and present state. I do not flatter myself that any suggestions or facts in my power to adduce, can be deemed essential, either to the establishment, or to the improvement, of the practice; still I trust that the following details will convey some testimony of the efficacy of it, in addition to the mass of evidence which has enabled the Board, and the Medical Profession at large, to pledge themselves so fully and so solemnly in its behalf to their country.

Almost from the period at which rational proof was afforded of the efficacy of vaccination for its end, the Honorable the East India Company had, in their own territories, promoted the practice by every aid and countenance in their power to afford; and especially so, by a munificence of expense for the end, which few governments have incurred in behalf of their subjects, in mitigation of mere personal and domestic evils and sufferings, however great and general they might be. Their relations with this empire being merely commercial, and its institutions so peculiar, no construction of duty called for, nor did their influence admit of, such effectual interference;—notwithstanding they have all along sanctioned the end; in consequence of which many attempts were made to introduce the practice from British India, but unsuccessfully.

In the spring of 1805, and whilst James Drummond esquire was at the head of their affairs in this country, the vaccine was brought by Mr. Hewit a Portuguese subject and a merchant of Macao, in his vessel, upon live subjects from Manilla;—His Catholic Majesty having had it conveyed by suitable means, and under the care of professional men (across the South American continent), to his settlement in the Phillipine Islands. I observe that one of them (D. F. X. Balmis,) states himself to have introduced the practice in this country; but before his arrival in China, it had been quite extensively conducted by the Portuguese practitioners at Macao, as well as by myself among the inhabitants there and the Chinese, and

the accompanying tract drawn up by me, had been translated by Sir George Staunton into China, and published several months previous to his arrival.

As I deemed the inoculation among subjects connected with the foreign society, or with the settlement of Macao, nugatory towards an establishment of the practice in China; it was from the beginning conducted, first at some expense, by inoculations at stated periods among the natives,—and of them, necessarily, the poorest classes, who dwelt crowded together in boats or otherwise, so that (the small-pox being, invariably, an annual epidemic in this province) its efficacy soon came to the test. By the time the British Factory removed from Macao to Canton in that season, a degree of confidence had been established in its favor; and in the course of the winter and spring months of 1805-6, and during the raging of the small-pox (of which the annual period of attack is in February, and of its decline early in June), the numbers brought for inoculation were great.

At that time it was considered judicious to endeavor to give the practice extension by vaccinating as many as possible, not fully aware of the characteristic apathy of the Chinese to what does not immediately appeal to their observation through the exigency either of their sufferings or interests, and erroneously thinking that such a benefit to be appreciated, required but to be known. Very many (I believe I may state thousands,) were in the course of twelve months inoculated; and even under the circumstances stated, and in that early stage of the pursuit, I heard no imputation laid against the success of the practice, which admitted of being traced,—an instance of good fortune the less to have been expected, because in order to fulfill the views I had taken of the most proper means for its dissemination, I had instructed several Chinese in the details of it, after the best manner I could, and they practiced it extensively as well at a distance from as under my inspection.

When the small-pox ceased to be epidemic, the evil and the remedy against it were equally forgotten; and I found great difficulty in procuring a sufficient number of subjects, by means of which, merely to preserve the vaccine. In fact, since its first introduction into China, it has been twice extinct; and in both instances, again brought from the islands of Luconia. At two other times, when lost at Macao and Canton, (at which places only I had it in my power to exert any care respecting it,) it has been found to have been kept up in country districts at considerable distance from either, but still within the province of Canton. Beyond that province, I have no certain grounds for stating the practice to have spread; and a hope, at one time held out to me, that the vaccine might be found upon the cows in some of the remoter provinces, proved fallacious.

Its present state, and the prospects of its preservation, are points upon which it will probably be most satisfactory to afford notices; and, as connected with those, the proofs in favor of the efficacy of the practice.

It certainly has spread greatly here from among the lower classes of society, so as to have become general among the middling ranks, and to be frequently resorted to by those of the higher conditions. The class of Chinese, who are now the vaccinators are generally taken from those who are or have been employed about the British Factory. From their medical men, especially those who devote themselves peculiarly to the treatment of small-pox, it at first met with strenuous opposition; and it still meets with little acceptance. Alarms of failures have been occasionally spread; and although the difficulty of tracing such when stated, is a great incidental drawback;—I have had occasion to see variola, measles, pemphigus and cutaneous eruptions, which had been supposed to arise from variolous infection in persons previously vaccinated;—yet upon the whole, the confidence in its efficacy though gradually conceded, has become full, grounded upon ample and annual evidence before adverted to, with fewer obstacles from prejudice than could be anticipated, especially in a Chinese community. There remains only one prejudice to contend with, entertained against submitting the children to vaccination during the great heats of the summer and autumnal months, arising no doubt from an observation, generally just, that all diseases attacking or brought on at that season, are more than usually dangerous or severe.

This impediment will also, I doubt not, be surmounted in course of time,—especially so, as from a view chiefly to that one point, some of the principal members of the Chinese commercial corporation, in whom is vested the exclusive privilege of conducting the foreign trade, have established a fund, for affording gratuitous inoculation to the poor at all times, especially framed, and judiciously so, to allot small premiums to those who bring forward their children at that objectionable period. The practice is conducted at their hall for meetings, by the Chinese vaccinator whom I have before mentioned; and from 15 to 40 (when the number of applicants requires limitation,) are, at that place inoculated every ninth day. I am now released from the laborious, and, here, peculiarly irksome task of personally conducting the vaccination,—my care being limited to inspection of the pustules from which the lymph is taken, and that for form only, in consequence of malicious rumors having been circulated, of the Chinese vaccinators not having been circumspect in the choice of the matter they used.

As far as the medical servants of the East India Company in China are concerned, the practice has always, and to all descriptions of persons, been gratuitously dispensed. But it is

no way unfavorable, either to the chances of dissemination or preservation of the practice, that it has become a source, both of reputation and emolument to the Chinese, who have engaged in it, and who conduct it extensively throughout the city of Canton and country around, as well as at the station specified. As regards the description of people who have hitherto been benefitted by it, their conviction of its efficacy must have been chiefly founded upon pure practical grounds, from their frequent opportunities of observation, that no kind of exposure to, or communication with, variolous patients infected persons who had been vaccinated. To those among whom it has now advanced, a perusal of the tract printed in their language will serve to give additional currency and stability to the practice. I am unable to form to myself any probable estimate of the number of persons who have been benefitted by vaccination in the districts of and around Canton and Macao; but in the period I have specified it must have been very great, so much so as to render a connection between the greater mildness of the small-pox when epidemic, and the dissemination of the practice, not impossible. The mode in which the practice has been conducted, corresponds to that deemed most proper in Europe; the difficulty of again seeing the patients or testing them, rendering it necessary to guard against the chance of failure by an increased number of insertions, generally four.

The next Report which was made, dated March 19th 1821, was suggested by documents from the Board, and the European accounts and publications about that period,—narrating occurrences, and numerous ones, of attacks of a secondary, though modified small-pox after vaccination; which became a source of considerable solicitude, with a corresponding desire to ascertain, if, and how far, we had proved instruments of spreading delusions instead of a benefit. After stating that the practice of vaccination had been uninterruptedly continued, and its having received a steady and great extension with increasing confidence in its efficacy; it was added, that the circumstances, which in England had shaken the public confidence as to the practice had been communicated to the Chinese inoculators, (the Board's Report of the preceding year was translated into Chinese for them,)—and that it was endeavored to see or learn the details of every case of rumored failure. The result proved satisfactory, although in the preceding and that season, the small-pox had prevailed in an unusual degree of severity, and attended with mortality. Two descriptions of cases were traced; one in which the supposed vaccination had been with spurious matter, or otherwise imperfectly or unskillfully conducted; the other, when a modified small-pox had actually ensued after inoculations which had been made and which had proceeded regularly. Of the first description, though

numerous, none presented themselves who had been vaccinated under inspection, or at the Canton institution. Of the second, the number was few, but too many to allow of any doubt as to the occurrence. In such cases, with from 50 to 200 eruptions, the fever was slight,—it went off when the eruption appeared, and that desiccated about the 5th day, leaving no marks, answering closely to the real phenomena of the chicken-pox, with which the Chinese are familiar, as occurring after small-pox, or variolous inoculation practiced in their mode. And their general reliance on the security from the practice, has not been shaken by this knowledge, more than it was by our statements.

Written queries were furnished to the Chinese vaccinators, to be put, and answers obtained, in case of reported failure; and inspection was to be observed and enjoyed wherever that was possible, as well as strict attention paid to the rule of inoculating with at least four insertions, leaving two pustules to dry untouched wherever it was possible to do so.

It had then extended to the adjoining province of Keang-se, but again dropped there,—having been met by the hostility of the priesthood, who in that province had a double interest in the preservation of the small-pox, by being much employed in the inoculation after the Chinese method, and in ministrations with their deities, to avert or mitigate the scourge. The breaking out of the scarlet fever, afforded plausible ground of crimination against a practice, which was said to retain the poison in the system, to appear at a future time, in still worse shapes.

In the autumn of 1820, Monsr. Despiaua, French surgeon in the service of the king of CochinChina arrived, bringing a letter from Monsr. Vannier then acting as minister to that sovereign, requesting furtherance to his mission, which was, to convey the vaccine to CochinChina, for which place he departed in February 1821, and succeeded in his object.

Two reports have been made since that of March 19th 1821, copies of which have not been preserved. It may be stated, as a summary of their purport, that the practice has, in the interval, acquired great stability and extension among the Chinese of Canton province of every condition; that it is known to have been conveyed again to Keang-se, as well as to Keang-nan, and Fuhkeen provinces; that it reached Peking, but unfortunately was again lost there; that its anti-variolous efficacy is universally known and confided in; and that its preservation during the period specified has greatly and almost exclusively, resulted from the well adapted system pursued at the institution, and the agency of the Chinese vaccinators; the principal of whom, A-he-quu, (who has been engaged in the practice since 1805,) is a man remarkably qualified for the

business by his cast of judgment, method, and perseverance. He has been encouraged in his laudable exertions by the favorable opinion of his countrymen, and by marks of distinction or consideration which have been conferred upon him by the higher functionaries of the local government. The reports in question also contained a summary of what evidence had presented itself, that the practice of vaccination fails occasionally, however unfrequently, in affording a perfect security against the occurrence of variolous disease, though still modified and mitigated in character by the previous experiment.

A. P

December 26th 1832.

RELIGIOUS INTELLIGENCE.

MALACCA.—The population of the district of Malacca, including town and country, is computed to be above 25,000; of whom two thirds live in the town of Malacca and its vicinity; and it consists of Chinese, Malays, Arabs, Klings or (Malabars), Portuguese, Dutch, and English. But the Chinese constitute considerably more than one third of the aggregate population of the district.

The acting Principal of the Anglochinese college, the Rev. Mr. Tomlin, has very obligingly furnished us with accounts of the *Chinese and Malay schools* at Malacca, down to the 11th of March 1833; and of the *Indo-Portuguese schools*, to October of the preceding year. These schools are supported by charity, and contain between six and seven hundred children. The accounts of the Malay and Portuguese schools must

be deferred till the publication of our next number; concerning the Chinese schools, Mr. T. thus writes:—

In giving a report of our labors here during the present year, we are still unable to communicate any very cheering intelligence of much apparent fruit of them, or to speak of any remarkable change going on around us. However, we are thankful that we can say the same means are in operation, and the same labors are carried on as heretofore, which if steadily persevered in with faith and prayer, will at last, through the Lord's blessing, change the surrounding wilderness into a fruitful field. The good seed is daily scattered around us, and though some of it may fall amongst thorns or on stony ground, yet not a little falls upon what may reasonably be thought a genial soil—the hearts

of children. The most obvious, and perhaps the most important means of promoting the Lord's work at Malacca, is the education of the young. This is evident from the simple fact that from two classes of its mixed inhabitants, the Chinese and Malays, we have 500 boys and girls in the mission schools, daily acquiring some knowledge of the Sacred Scriptures, and of other christian books.

The four Chinese schools under the care of the missionary are daily superintended by the senior boys of the college. Every Saturday they are visited by the missionary himself. Each child repeats to him what he has read and got by heart during the week, and then explains the same in colloquial Chinese. But as few children born here, know much of their father's native tongue, they go a step farther and render the Chinese into Malay, with which they all are familiar. It is satisfactory to know that the children are learning something of our holy religion, not merely by rote, according to the common mode in native schools in the east, but that they have some understanding of what they read, and are from week to week advancing in divine knowledge. What is lodged in the memory of a child by his heathen teacher, is impressed on his heart and conscience by the christian teacher once a week. The older boys in the schools have also the advantage of further christian instruction, by attending with their teachers our Sabbath morning's Chinese service in the chapel. Also at two of the Fuhkeen schools where

we have week day evening services, several of the elder scholars are usually present.

There are six Chinese girls schools under the care of Miss Wallace, which seem to be doing well. They have the benefit of her daily instruction, which must be very conducive to their usefulness. The plan of a double rendering of the lessons into the colloquial tongues of the Chinese and Malays, is followed also in these schools; and indeed with the girls this is doubly important, they being usually much more ignorant of Chinese than the boys.

In the college we have twenty-six boys. They are all taught to read English as well as Chinese; but the juniors are principally under the care of the Chinese teacher, who takes considerable pains to instruct them in christian books. The senior boys forming an upper class, are almost entirely under our own tuition. They have given tolerable satisfaction by attention to their studies, and by the progress which they have made. Two or three of them especially seem promising youths, and we indulge a hope of their becoming sincere and enlightened followers of our gracious Redeemer. In training up these youths for life and for eternity, it is our main and constant desire to lead them to the fountain head of heavenly wisdom, where they may drink of the pure streams of the water of life; yet we do not wholly desert the little rills of human knowledge.

Immediately after morning worship in Chinese, the senior boys commence their studies by reading a chapter of the Bible,

which is explained to them in English and Chinese; after which they again go over it rendering it verse by verse into Chinese.

After breakfast we take up "Pilgrim's Progress," and read and explain a page, more or less, as before. A passage of this lesson is then selected as a Chinese exercise *in writing*, to be presented the following day. In the afternoon we read a part of Dr. Milne's "Treatise on the Soul," with the College teacher of Chinese at our head. When the latter has made the lesson sufficiently plain to all, in respectable colloquial Chinese, we explain it to them in easy, familiar English. A passage is selected from this lesson as an English exercise in writing.

They have also daily exercises in Murray's Grammar and in English composition. On Thursdays, half a day is devoted to a lecture on Geography, or Astronomy. On the Sabbath, a portion of the Sacred Scriptures is usually given to them to repeat on Monday morning.

The senior boys are also employed about two hours each day as monitors in teaching the juniors English reading, writing, and arithmetic, on the British system, under the general superintendence of the missionary. The senior boys, as has already been observed, daily visit and number the scholars in the Chinese boys schools, and are constant in attendance at our various religious services in Chinese, held in the chapel on the Sabbath, and at two other places in the town on week day evenings: most of them attend very regularly our English services

in the chapel on Sabbath and Wednesday evenings. It is indeed not a little cheering to our spirits to see half a dozen Chinese youths, in their own dress, sitting among the professed people of God and in His temple, bending the knee before Him in prayer, listening attentively to the preached gospel, and to hear them singing with the understanding the praises of Jehovah in our own tongue. Several of our christian friends on witnessing such a sight for the first time, have expressed no little surprise and delight. Could our friends in England and America behold with their own eyes the same sight, their hearts would doubtless be filled with joy and gratitude in being privileged to behold even this "day of small things," and would be encouraged to persevere and not to faint in helping the Lord's work in this vast and almost cheerless field. We cannot indeed say that these, once heathen youths, are now become real christians; but while we observe them daily increasing in divine knowledge, and see them constantly coming up with the people of God to His sanctuary, and there meekly receiving instruction from His ministers, we indulge a cheering hope of seeing some, at least, becoming true and enlightened disciples of the Savior, and instructors and guides to their own benighted countrymen.

It may be thought that we are indulging too sanguine anticipations about these college boys, and looking too much on the bright side of the picture. Perhaps it may be the case; for we readily acknowledge we

are prone to look on the Lord's work with a cheerful aspect, and hail with joy even a tender and solitary green blade that makes its appearance upon the sterile surface of this wilderness. We do not however glory in these things as the fruit of our own labors; for other men have labored and we have entered into their labors, and whatever fruit the Lord may permit us to gather, we would remember that others have long toiled here, and borne the heat and burden of the day.

The following is a summary of what has been printed in Malacca during the year;—6,000 copies of various tracts, chiefly reprints of old standard tracts, five having been recut on new blocks in a larger character; 2,000 single gospels; and 130 complete copies of the enlarged and revised new edition of the Sacred Scriptures,—the first which have been printed from the new blocks.

We have not much to say respecting our intercourse with the heathen, and the distribution of tracts amongst the Chinese. The daily labors of the college, and other duties of the establishment continually pressing on the time and the attention of the Chinese missionary, leave him little time for going out amongst the people, though this he considers to be the most important and interesting part of the missionary work. Occasionally he takes a bundle of tracts and Scriptures under his arm, and makes an early morning excursion into the town.

However on two occasions, (being obliged for the sake of

his partner's health to retreat from the scene of his labors, and spend a few weeks in the neighborhood of Malacca, during the vacation at the commencement of the year, and again about the middle of the year at Singapore,) he had leisure for going out amongst the people a good deal. On the former occasion, being situated amongst the Malays, many tracts and portions of the Bible were given to them, and they were generally well received. At Singapore, being again placed for a little while in the sphere of his former labors, he cheerfully entered on his work again, and was glad to find the same large and craving demand for the bread of life as formerly, so that he was often compelled to deliver all he had to casual passengers who stopped him in the roads and streets, before he had got well into the town. Besides the Chinese, individuals of various nations accosted him without ceremony or hesitation, inquiring for books in their respective languages. Even the Malays threw off their shyness and readily asked for tracts and the New Testament. Several were very desirous of obtaining the latter complete, and made interesting inquiries about the christian religion, particularly as to the main points of difference between it and Mohammedanism. Many of the ignorant Malays think there is only a slight difference between our religion and theirs, and in proof of this, mention the Law, Prophets, Psalms, and New Testament as books held sacred by themselves. But the grand point upon which we are

at issue with them is, *Jesus Christ* the son of God, the only Saviour of men, *contrasted and opposed* to the impostor Mohammed. This should always be plainly stated to them and strenuously maintained.

SINGAPORE.—The population of this settlement, according to a census taken January 1st 1833, is 20,978. Of these, 8,517 are Chinese; 7,131 are Malays; 119 are Europeans; 96 are Indo-Britons; 300 are native christians; others are Armenians, Jews, Arabs, Javanese, &c.—Among the Malays in Singapore and the adjacent islands, the Rev. C. H. Thomsen is the only missionary now employed; and among the Chinese there is no one at present except Mr. Abee, who during a short so-

jour is “endeavoring,” as he writes under date of March 30th 1833, “to supply every Chinese house in Singapore with christian tracts.”

SIAM.—The Rev. J. T. Jones, late of the Burman mission, was at Singapore Feb. 26th, expecting to embark that evening or the next day for Bankok.

BURMAH.—By recent accounts it appears that the mission in this empire continues to enjoy prosperity. The New Testament in Burmese is now published entire; and they have begun to print in the Karen and Peguan languages. They have already four presses and three printers sent out from the churches, employed in their book department.

LITERARY NOTICES.

“*A Sermon preached on board the American ship Morrison, at Whampoa, in China, Dec. 2nd, 1832, By ROBERT MORRISON, D. D. Printed for the Author at the Albion Press.*”

WE have been favored with a copy of this sermon, which we were present to hear also at the time of its delivery on board the ship. The name of the ship, as a testimony of personal friendship to the Doctor; the circumstance also of its being the first day of celebrating

religious worship in the *Morrison* at Whampoa, and the attentive and numerous audience, made it an interesting occasion. From the text, Rev. 1: 3, the author addresses a word of *admonition* to the various characters specified in the message to the churches. (1.) “To those who have left their early attachment to the Lord Jesus Christ and his cause. (2.) To those who labor in the service of God and suffer tribulation. (3.) To those who remain faithful in the midst of the most ungodly

society. (4.) To those who possess the virtues of charity, faith, and patience, but who do not bear a sufficient testimony against error and vice. (5.) To those who have a name to live, but are dead. (6.) To the faithful, though feeble. And (7.) finally to the lukewarm." The subject appeared to us well chosen and very apposite to the situation of his audience.

We take this occasion also to say a word, respecting the amount of *foreign shipping to China, and the means of christian instruction enjoyed by the seamen engaged in it.* The number of different vessels under the British flag which arrived in China during 1832, was about 75. More than 20 of these were in the service of the Hon. Company, carrying each, say from 100 to 150 men. These splendid merchant-men do not enjoy the services of a chaplain or of any religious instructor; but we understand it is required that the service of the church of England be read each Sabbath before the crews. Of the remaining 50 ships, we know little, except that many of them are manned with Lascars, and officered with Europeans. But for those who understand English, we do not learn that any provision is made for their religious instruction, unless some individual Masters may attempt it.

The number of American vessels which arrived in China during the shipping season, from June 1832 to May 1833, was about 60. *Forty-five* of these came up to Whampoa.

For the benefit of seamen at this port, the American sea-

men's Friend Society sent out a chaplain, who arrived here at the end of Oct., 1832. By him, public worship was maintained at Whampoa, during the four or five succeeding months. Notwithstanding several inconveniences attendant upon preaching on a ship's deck, whenever the Bethel Flag has been hoisted, an audience has always assembled, from 25 or 30, to 50, 70, 80, or 90. We hope that for the ensuing season, some convenient stationary accommodation can be procured.

THE EVANGELIST; and *Miscellaneous Sinica*.—The first number of this *new periodical* appeared on the 1st instant; a second number came out on the 21st, and a third on the 27th of the month. It has for its motto,—“*Go ye into all the world and preach the gospel to every creature.*” It is a religious publication; and thus far its columns have been principally filled with papers exhibiting the doctrines and precepts and promises of the gospel, and the character and duties of the professors of christianity.

At the same time, “the affairs of this vast empire, and the surrounding Chinese language nations,—Corea, Japan, Loochoo, and Cochinchina, together with the numerous Chinese settlements in the archipelago, are viewed with intense interest by the *Christian Evangelist*.” And “as occurrences which are political and commercial have an influence on those that are religious and moral, they ought not to be overlooked by those who wish for the universal spread of the gospel.”

The moral and religious character of the Chinese comes directly under the observation of the Evangelist. On this topic the native is allowed to speak for himself. Each of the numbers before us contains short pieces printed in the Chinese character; these, with the exception of the single phrase *Yay-ho-hwa*, "*Jehovah*," are Chinese composition; and they will, doubtless, prepare the way for the introduction of *foreign* intelligence. *A Chinese Magazine* is a great desideratum; and we hope another year will not pass away before such a publication is commenced.

Concerning the term *Yay-ho-hwa* the Evangelist says;—"The missionaries in the South sea islands have introduced *Jehovah* as the name of God. We have not found in any of the books of the Romish missionaries, that they have introduced this name to the knowledge of their Chinese converts. It has been proposed by a pro-

testant missionary to use *Yay-ho-hwa* in the Chinese language; for the natives sometimes ask the *name* of our God. And why not introduce *that name* by which he has revealed himself, and been known to his people in every age of the world? "God spake unto Moses, and said unto him—I am *Jehovah*; and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; and by my name *Jehovah*, was I not also known to them? The import of the Chinese words [*Yay ho hwa*], *father, fire, and flower or flame*, will remind the reader of mount Sinai, when "*Jehovah descended on it in fire*," to proclaim these words; "I am *Jehovah* thy God. Thou shalt have no other gods besides me. Thou shalt not make to thyself any carved image, to bow down thyself to it. Thou shalt not take the name of *Jehovah* thy God in vain; for *Jehovah* will not acquit him who taketh his name in vain."

JOURNAL OF OCCURRENCES.

LITERARY EXAMINATIONS.—The literary examinations in *Kwang-chow foo* commenced on the 6th of the 4th moon (May 24th). The number of competitors is stated to be more than 25,000, varying in age from the lad of fifteen years to the hoary head of seventy and upwards. The candidates from the several *heens*, assemble in Canton on different days, according to notice previously given by the *Che-foo*, who presides at the examinations.

IMPERIAL PRESENTS.—At the close of the late campaign against the rebel mountaineers at Leenchow, 900,000 taels were required to defray the expenses of the war. Of this sum 210,000 taels were advanced by the Hong merchants. In consequence of this, and by the request of governor *Loo*, his Majesty has condescended to confer on the said merchants the favor of accepting their money. He directed at the same time also that two *hualings*, or peacock's feathers,

should be sent down for the two senior merchants, Howqua and Mowqua.—In the case of *Howqua*, the money (100,000 taels,) was given, and the honor received, in the name of his son *Woo-yuen-hwa*.

DECAPITATION.—At 10 o'clock on the 28th inst. the Governor of Canton, with the Foo-yuen and other chief officers of the province, sat in judgment on the case of *seventeen* criminals, who were all sentenced to suffer death by decapitation. The *wang-ming*, or imperial order was immediately demanded, and the criminals were led away to the place of execution—to undergo the penalty of the law at 2 o'clock. P. M.

Insurrection in Sze-chuen.—Letters have been received in Canton during the month, which report that an insurrection has broken out in Sze-chuen. One officer of the 5th rank, and several of inferior rank, are said to have been killed.

Children sold.—A scarcity of rice in Chaou-chow foo, on the east of Canton, has increased the demand and raised the price of provisions in this city. In consequence of this, the Governor and Foo-yuen have sent out a proclamation forbidding rich merchants to hoard up rice, beyond a certain quantity, thereby increasing its price and distressing the poor. Still though the price has risen but very little, many of the poor suffer much. Instances are numerous where parents have been seen going through the streets leading their own children by the hand, and offering them for sale. They are urged to this painful necessity from want of provisions for themselves, as well as for their children. In cases of this kind, the purchaser is required to give a written promise that he will provide

for the child, treat it well, &c. We knew an instance only a few days ago, where a little girl of 6 years of age was sold for twenty-five dollars.

FORMOSA.—The accounts of the rebellion in Formosa continue to be vague and unsatisfactory.—Concerning the population and productions of the island, the last number of the *Canton Register* (for May 18th), contains the following remarks.

“The whole population may amount to two or three millions. The greater part are cultivators of the ground; many (principally the Amoy men) are merchants, fishermen, and sailors. On the whole they are a lawless tribe, who put the government and every human regulation at defiance, strictly adhering to their clans. Some of the country-born in the interior, have never acknowledged the mandarins as their rulers.... But notwithstanding their aversion to every government, they are a very industrious race. The quantity of rice exported to Fuhkeen and Chekeang is very considerable, and employs more than three hundred junks. At Teentsin alone, there arrive annually more than seventy junks loaded with sugar. The exportation of camphor is likewise by no means small. The owners of the plantations are generally Amoy men, whose families live in their native country. The capital they employ is great; the trade profitable....The friendly feelings of the Formosan colonists towards foreigners are quite proverbial; but hitherto they have had very little intercourse with them. Some traces of the Dutch government still remain, but the name of this nation is almost forgotten. The natives have receded further and further towards the east coast, and have been partly amalgamated with the eastern planters.”

Postscript.—The weather during the last half of the month has been unusually cold and dry, and northerly winds have prevailed for several successive days. Among the native population there has been a good deal of sickness, and many have died, or as the Chinese say in polite language, *seen yew*, “have gone to ramble among the genii.”—The lady of his excellency Yuen, formerly governor of Canton but now of Yunnan and Kweichow, is reported recently to have set out on such a *rambling*!



